

(7)
A

Webb.
Ex Dono.

FUNERAL SERMON

FOR

Mr. Nathaniel Collier,

Who Died, *October 23. 1711.*

PREACH'D

By Samuel Mather.

L O N D O N:

Printed by *Philip Gwillim* in *Austin-Fryars*, for
N. Hillier at the *Princes Arms*, over against
St. Mary Axe, in *Leaden-Hall-Street*, 1711.

Dr 6302, 30 8 4

FUNERAL

17 June 1894
Francis Robinson

FOR

At the Church

Who Died Oct 3, 1911

PREACHED

By Rev. J. H. Smith

63
L
d
w
n

TO
Mr. RALPH COLLIER,

Dear SIR,

I Now send you the Funeral Sermon for your deceased Brother, which was Preached at the Desire of your Parents.

The Custom of preaching Funeral Sermons hath been very Ancient in the Church of God.

The Elegy, which *David* composed on *Saul* and *Jonathan*, hath placed such sort of Discourses among the Sacred Things which lay claim to Inspiration.

The Prophet *Jeremy* did what was equivalent to the making of a Funeral Discourse, in what he wrote on the Death of *Josiah*.

Nor is it to be rejected among *Christians*, because Funeral Orations were in use among the *Heathens*.

The first who brought this into Fashion among the *Romans*, was *Publicola*, who honour'd *Junius Brutus*, who dy'd in Defence of his Country's Liberty, with an Harangue.

*Polyd. Virgil.
de Rerum In-
vent. l. 3. c. 10.*

There is sometimes an Excess in Discourses concerning the Dead; from whence it comes,
A 2 that

DEDICATION.

that unless something of Flattery be intermingled, it is thought the Deceased have not Justice done to them.

Tho' to give unjust Praises may be as Criminal, as to Bespatter the Memories of the Deceased; yet to Register what is Praiseworthy, is Justifiable, and may be of great Advantage to the Living. And to take occasion from the Death of others, to urge Preparation for the last Change, is allowable in the Account of the Wise Man, who judged, that to go to the *House of Mourning* is to be preferred to the Noisy Mirth of inconsiderate Men.

Your dear Brother, who was taken out of the World in his Early Age, hath left behind him this Character;

He was of great Sobriety in his Conversation: He had a great Regard to Truth, and behaved himself with a laudable Dutifulness to his Parents. His Youth was free from those Vices, that lay the Foundation of Sorrow in a mature Age.

In a Letter which he wrote some Years ago, He expressed a serious Desire, that God would Guide his Steps, that he might walk sincerely; and that he might at last receive the Sentence of, *Come you Blessed.*

His lying some Months in a Languishing Condition, did give him opportunity of Employing his Thoughts about his Eternal Welfare.

Eternity of Blessedness or Misery, doth depend on our Compliance with, or Refusal of the Terms of the Gospel.

He

DEDICATION.

He did give good Hopes of his being entitled to Happiness, by his expressing his Belief on *Jesus Christ*.

And notwithstanding it was a great Tryal to be taken away in the flourishing part of his Life, yet he murmur'd not; but resigned himself into the Hands of God, signifying a steady Belief, that Life and Death were intirely at the Disposal of Divine Providence.

Not long before his Death, he express'd a great Satisfaction concerning *Christ's* being willing to receive them to Mercy, who come to Him for Life.

This must be confessed to be the most stable Ground, on which we can build our Hopes of a happy Eternity.

We have no other way of Reconciliation with God, but by the Merits of *Jesus Christ*. And there is no other way to have them applied, but by Reliance on Him.

It is indeed Incomprehensible to Humane Reason, unenlightned by Divine Revelation, that Sinners should be brought into a State of Reconciliation with God by the Righteousness of another.

The greatest Moralists placed it in our Vertue.

Seneca speaks the Language of Humane Reason: *There is (saith he) a Friendship between Good Men and God; Vertue being that which Conciliates it.* Such sort of Expressions are as allowable as others in his Moral Discourses, wherein he makes a *Wise Man to be Equal with God in Happiness, tho' not in Age.*

*Cur Bonis, &c.
Cap. 1.*

Epist. 73. l. 1.

Our

DEDICATION.

Our Holy Religion does instruct us in better Principles. It must be own'd to be most Excellent, since it gives the best Consolation against the Fear of Death. It directs to rely on Him, who hath made Satisfaction to Divine Justice; the Acceptableness of whose Sacrifice God hath evidenced, by his raising Him from the Dead; of which we have as Substantial Proof as can Rationally be desired.

• An Holy Life is the genuine Product of this Faith, tho' not the Foundation on which we are to build our Hopes of Glory. So many are the Imperfections that do attend us in this Life, that we must have a better Righteousness than our own, that we may with safety appear before God's Tribunal.

The Zealous Opposer of the Protestant Doctrine, does in so many Words acknowledge, That because of the Uncertainty of our own Righteousness, and because of the Danger of vain Glory, it is Most SAFE to place our whole Trust in the alone Mercy and Kindness of God.

To this Mercy I do Recommend you,
And am,

S I R,

Your Servant,

SAMUEL MATHER.

BOOKS Printed for, and Sold by Nath. Hillier,
at the Prince's-Arms in Leaden-Hall-Street, over
against St. Mary Axe.

THE Figures, or Types, of the Old Testament, by
which Christ, and the heavenly Things of the
Gospel, are preached and shadowed to the People of
God of old: Explained and Improved in sundry Ser-
mons. By Mr. Samuel Mather, sometimes Pastor
to a Church in Dublin. Quarto. Second Edition,
with Additions of a Table. Price 5 s.

The Sinners Justification, or the Lord our Righte-
ousness. Delivered in several Sermons. By the
late Reverend Obadiah Grew, deceas'd, late mi-
nister of the Gospel in Coventry. Twelves. The Se-
cond Edition. 1 s.

The Marrow of Modern Divinity, touching the
Covenant of Works, and the Covenant of Grace, with
their Use and End, clearly describing the Way to
Eternal Life by Jesus Christ. By E. H. The Ninth
Edition. Twelves. 1 s. 6 d.

A Practicall Discourse of God's Sovereignty:
With other Material Points deriving thence. VIZ.
Of the Righteousness of God. Of Election. Of Re-
demption. Of Effectual Calling: And of Perseve-
rance. By Elisha Cole. The Fifth Impression.
Octavo. 2 s.

The Lord's Prayer, in John 17.24. Discoursed
on, in Sixteen Sermons. By Robert Trail, M. A.
Minister of the Gospel. 2 s. 6 d.

The Divine Institution of Congregational Churches,
Ministers, and Ordinances, as has been professed by
those of that Perswasion, asserted and proved from
Scripture. Octavo. 1 s. 6 s.

A Dis-

A Discussion of the Lawfulness of a Pastor's Acting as an Officer in other Churches, besides that to which he is especially Called to take the Oversight of. By the late Reverend Mr. Nathanael Mather Octavo. Price 1 s.

Observations on the Holy Scriptures, useful to be consider'd in the daily Reading the Lively Oracles, Price Bound 1 s.

Some Propositions concerning the two Covenants; whether the Gospel be a New Law, and Repentance be a Condition of Justification. By the late Learned and Reverend Mr. Francis Glascock, Minister of the Gospel. Price 6 d.

A Dissertation concerning the Future Conversion of the Jewish Nation; Answering the Objections of the Reverend and Learned Mr. Baxter, Dr. Lightfoot, and others. With an Enquiry into the first Resurrection. By Increase Mather, President of Harvard-College at Cambridge in New-England. Price 1 s.

[3]
that Christ did reprove them for regarding
their Temporal Interests more than the Duty

give to them who addressed themselves to Him
for it, says St. Paul. And having shewn them that
Faith was necessary, says St. Paul. He shews, that
it was necessary for the Adams of old.
And having shewn them that Faith was necessary, says St. Paul. He shews, that
it was necessary for the Adams of old.
And having shewn them that Faith was necessary, says St. Paul. He shews, that
it was necessary for the Adams of old.

FUNERAL SERMON

FOR

Mr. Nathaniel Collier.

John 6. 37.
*Him that comes to me, I will in no wise
cast out.*

THIS Passage was very affecting to a
Person well known in this Assembly,
when Living, whose Fu-
neral Sermon I am now to Preach:
For that Reason I have fixed on it,
with a design to attempt a suitable
Improvement of his Death. It be-
ing said, by a Relative, that *Christ*
was more willing to Receive Us, than we are willing
to go to Him. He did, with great Satisfaction
of Mind, cite the Words that I have read. I
shall not spend your Time, in giving a large
Account of the Chapter; but for the clearer
Understanding of the Text, I would observe,
B that

Mr. Nathaniel
Collier, Son of
Mr. John Col-
lier of Witney
in Oxfordshire

that Christ did reprove them for regarding their Temporal Interest, more than the Duty ~~they owed to God~~; and exhorts them to ~~endeavour after that Eternal Life~~, which he would give to them who address'd themselves to Him for it, *verse 27*. And having shewn them, that Faith was necessary, *verse 29*. He shews, that he was prefigured by the *Manna* of old. And this was in Answer to the Objection they had raised against his being the *Messiah*. The Jews sundry times did insist on having a Sign from Christ: Not but that our Lord had wrought a great Variety of Miracles: But they did misunderstand a Prediction concerning the *Messias*, Deut. 18. 18. *I will raise them up a Prophet from among their Brethren like unto thee, &c.* They did thereupon expect the like Signs from *Jesus*. And notwithstanding he Cured the Blind, Cleansed the Lepers, Relieved the Deaf, and

Vit. Obs. Sac. p. 2. Cap. ult. Miraculously Fed several Thousands, &c. Yet he did not cause *Manna* to fall from Heaven for the whole Nation; nor did he raise Storms and Tempests to revenge the Indignities offer'd to Him and his Disciples. Hereupon they were prejudic'd against Him; and tho' they could not, many of them, deny Him to be a Prophet, yet they would not allow Him to be the *Messiah*, because he did not the same sort of Miracles which *Moses* wrought, notwithstanding they were more Numerous, and brighter Proofs of a Divine Power.

Our Lord does, in Answer to their Request to be ever Fed with *Immortalizing Bread*, declare, that He was the *Bread of Life*, and that

Faith

Faith on Him would secure *Eternal Blessedness*, as certainly as *Eating the Manna* did preserve and maintain *Natural Life* in the *Israelites* of old, *verse 35*.

If it be said, Few did acknowledge *Jesus of Nazareth* to be the *Messias*; it may be reply'd, That All whom God the Father had given Him to redeem, should come to Him, and He does engage that all who do, shall not be cast out. Where it is plain, that God hath determin'd, that some shall enjoy *Everlasting Blessedness*; and that in order to it, they shall have *Grace* to enable them to Believe on *Jesus Christ*: And that all such as do so, shall not be cast out. They shall not be refused by the Redeemer.

This is a matter that affords Relief against all the Troubles of Humane Life, against Death it self, and the Terrors of that Amazing Solitude, the Grave.

I shall consider this Enquiry, *What Consolation the Thoughts of Christ's having determin'd, not to Cast out Them who come to Him, may afford against the Fear of Death?* To open this, I shall shew the Import of *Coming to Christ*, and then shew that the Thought of *Christ's having determin'd not to Cast them out who come to Him*, does give us Relief against the Fear of Death.

I. First, As to the Import of *Coming to Christ*; It doth in general imply, an actual Compliance with the Terms on which Deliverance from Misery is offer'd to us, in the Gospel.

We are not to strain Scripture Metaphors, nor yet ridicule such Allusions as the Infinite Wisdom of God hath seen fit to use in his

Word. *Coming to Christ*, is a *Figurative Expression*, and denotes the whole of what is imply'd in our Addressing our selves to Him for Deliverance from Misery, and that we may be made Heirs of Eternal Glory.

It Presupposes that Jesus Christ is a Saviour from Misery. This was proclaim'd by the Angels at his Birth, *Luke 2. 11.*

Scripture and Experience do Evidence, that All Men by Nature are in a Miserable State. The Gospel doth suppose, that the Persons to whom it is preached are so, *Luke 4. 18.* That makes known that Jesus Christ is the only Saviour, *Act. 4. 12.* And that it is from Everlasting Misery, and from the Guilt and Dominion of Sin, that He does deliver them, *1 Thess. 1. 10. Matth. 1. 25.*

It doth also imply, that Christ is a Saviour to none but those who apply the selves to him for Mercy.

The Invitation of the Gospel is made without Distinction unto All who hear it Preached. The Evangelical Prophet represents this, *Isai. 55. 1. Ho every one that thirsts, COME YE to the Waters, &c.* And our Lord does express himself to this Effect, *John 7. 37. If any man thirst, Let him come unto me and drink.*

Jew or Gentile, Bond or Free, Noble or Ignoble, if they hear the Gospel, are invited to accept the Tender of Divine Mercy, to come and take of the Water of Life, *Revel. 22. 6.*

This applying our selves to Christ for Salvation is in Scripture represented by *coming to him.* It includes several things.

1. *A Belief that Christ is able to Save us.*

He who doth not believe this, will not be perswaded to Address himself to Christ for Salvation. It must be embraced among the faithful Sayings of the Gospel, (1 Tim. 1. 15.) *That He came to Save Sinners*; This was his design. And that He is able to do it, appears from the Consideration of the fulness of that Price which he hath offered to the *Eternal Father*, that He might obtain Salvation for lost Sinners. His Blood is that Price, and it is more valuable than Gold or Silver, 1 Pet. 1. 18.

He made a full Satisfaction to Divine Justice for the Sins of His Redeemed, when He was on Earth; and God the Father hath given a Proof of it, by his receiving Christ to his Right Hand in Heaven, Heb. 1. 3. His Merits are full and sufficient to obtain Eternal Salvation for them, on whose behalf they are presented to God the Father, Heb. 7. 25. We must receive this as an undoubted Truth, or we shall not apply our selves to Him, that we may not be Cast out into Misery.

2. *It intends also that we Believe that Christ is willing to become a Saviour.*

Unless we are assured hereof, we shall not apply our selves to Him for the Mercies we want, Heb. 4. 16.

Guilty Sinners entertain the most Suspicious Thoughts concerning *Jesus Christ*. Lively Conviction of the Guilt of Sin does occasion doubts about the Favour of God; and to remove which He makes known in his Word that *Crimson Sins*, and *Scarlet Transgressions* shall be pardoned, *Isai.* 1. 18. And that All Sins may through *Jesus Christ* be

be forgiven, 1 John 1. 7. And that our Lord is willing to have his Merits apply'd, may be collected from the Preaching of the Gospel, wherein this Sacred Truth is made known; *Mark 16. 16. He that Believes, and is Baptized, shall be saved.*

3. It doth intend that we rely on Christ for the Obtainment of Mercy.

Faith is a simple Idea, and whether we consider it as a Belief of the Truth of a Proposition, or a Dependance on the Truth and Power and Goodness of one who makes a Promise, if these Terms, *Assent* and *Trust*, do not explain what they stand for, it will be difficult by Circumlocutions, what they mean. A Belief of the Truth of a Proposition is not the whole of Saving Faith. The Devil doth Believe a Fundamental Article of the Christian Religion; the Existence of a God, *Jam. 2. 19.* It is a Scandalous Account of Faith, which, the

Hobbs de Cive.

p. 167. cap. 18.

S. 5.

Perverter of Christianity gives, who makes it to be nothing else than to Believe, that *Jesus is the Christ*. He who, according to the Predictions of *Moses*, and the *Israelitish Prophets*, was to come into this World to set up the Kingdom of God. This is to make no Difference between a Christian entitled to Eternal Salvation, and Devils under a Sentence of Damnation: For those accursed Spirits believe this, *Luke 4. 33, 34.* And those Men, who had the Courage to assert the

Truths of the Christian Doctrine, against the gross Errors of Popery, who understood Divinity much better than that Author, do assert, "that

*Third Part of
Sermon of Salva-
tion, in the Book
of Homilies.*

“ that the Devils know and believe, that Christ
 “ was born of a Virgin, that he fasted Forty
 “ Days and Forty Nights, without Meat and
 “ Drink; and that he wrought all kind of
 “ Miracles, declaring himself very God: They
 “ believe also, that Christ for our sake suffer’d
 “ a most painful Death, to Redeem us from
 “ Everlasting Death; and that he Rose again
 “ from the Dead the Third Day: They believe
 “ that he Ascended into Heaven, and that
 “ he Sits there on the Right Hand of the Fa-
 “ ther, and at the last End of this World shall
 “ come again to judge both the Quick and the
 “ Dead. These Articles of our Faith the De-
 “ vils believe, and so they believe all things
 “ that be written in the New and Old Testa-
 “ ment to be true: And yet for all this Faith,
 “ they be but Devils, remaining still in their
 “ Damnable State, lacking the VERY TRUE
 “ CHRISTIAN FAITH: For the RIGHT and
 “ TRUE CHRISTIAN FAITH, is not on-
 “ ly to Believe, that Holy Scripture, and all
 “ the aforesaid Articles of our Faith are True;
 “ but also to have a Sure TRUST and Confi-
 “ dence in God’s Merciful Promises, to be Sa-
 “ ved from Everlasting Damnation by CHRIST;
 “ whereof doth follow a Loving Heart to obey
 “ his Commandments.

Relyance on Christ is then something more
 than a meer Belief of any or of all the Articles
 of the Creed. It is accompanied with a real
 Desire to be made Partaker of the Blessings
 which *Christ* hath purchased, and of which we
 are, in our Natural State, destitute.

This

This is that Coming unto Christ, which we are directed and encouraged unto, *Revel. 22. 17.*

4. Our Coming to Christ does suppose, that we have a Sense of our Sin and Misery; and that we form suitable Resolutions, as to the Duty owing to our Redeemer.

He who is not sensible of that wretched State, wherein He is by Nature, will not apply himself to Jesus Christ, that through Him he may be delivered from the Curse of the First Covenant. This Deliverance is ascribed to Him, *Gal. 3. 13.* It is to them who perceive themselves in a lost Estate, that Divine Mercy doth nextly offer it self, *Luke 19. 10. Matth. 11. 28.* And we are to consider farther, that it includes in it an Apprehension of our being under Obligations to serve Jesus Christ our Redeemer, and that we should give him that Worship which is required of them who expect to inherit Eternal Blessedness. They who come to God, must Act so as they do, to whom a Recompence is engaged, *Heb. 11. 6.*

II. Secondly, *They who come to Christ, shall in no wise be Cast out; which may be consider'd as a Relief against the Fear of Death.*

Our Lord does give us an Assurance of the Truth of this Position. And it is made known to be the Unchangeable Purpose of God; and his Promise is so engaged, that we have no Room left to make a Doubt of it, *Heb. 6. 17, 18.*

To Clear this, Observe,

1. There

1. *There is a Twofold final State of Happiness and Misery.*

The Casting out of some, implies the Receiving of others; and both are to be understood with reference to that Eternal State, which we shall enter upon, when we shall have finished our Work on Earth.

All Men are comprehended under two sorts; such as shall be Eternally Happy, and such as shall be Eternally Miserable, *Matth. 25. ult.* Everlasting Life is the Inheritance of some, *Rom. 6. 23.* But Eternal Misery, which is the second Death, is the Lot of others, *Revel. 21. 8.*

2. *They are said to be Cast out, who are sentenced to Eternal Misery.*

It supposes that a Day of Judgment will come, when a difference will be made between Men and Men, *Matth. 13. 40, 41, 42.*

When Christ did predict the Rejection of the Jews; and the Conversion of the Gentiles, He did it in these Terms, *Matth. 8. 11, 12.* *Many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven: But the Children of the Kingdom shall be CAST OUT into outer Darkness; there shall be weeping and gnashing of Teeth.*

This Passage does not only intend an Exclusion of the Jews from Gospel Privileges, but that Eternal Misery should be their Doom: Obstinate Sinners shall be cited before the Tribunal of the Son of God, and in vain shall they seek for that Mercy, which they neglected whilst a Day of Grace was continued.

The Advent of the Redeemer will be terrible, *Rev.* 1. 7. much more amazing will it be to hear that woful Sentence, *Depart, ye Cursed.* Many will have it past on them at the last and great Assize, *Luke* 13. 27, 28.

3. *They who come to Christ, shall not be Cast out.*

They who comply with the Terms of the Gospel, shall not be sentenced to Eternal Misery. For (*John* 3. 36.) *He that Believes on the Son, hath Everlasting Life.* This will appear, if we consider the Infinite Mercy of God.

God's Compassion is unconceivably Great, and extends it self to the Worst of Sinners, when they Repent, *Ezek.* 33. 11. Neither the Greatness nor the Multitude of Sins shall cast them out of God's Favour, if their own obstinate Refusal of his Mercy doth not exclude them from it, *Isai.* 55. 7.

Furthermore, the Merits of Christ are so compleat, as to give us Assurance, that whosoever relies on Him, shall not be cast out. A Sentence of Condemnation shall not be past on them, who are entituled to the Merits of Christ, *Rom.* 8. 1.

With Deliverance from Condemnation, there is a Title to Eternal Life, which comprehends under it all the Blessings of Heaven, *1 John.* 5. 12. This is to be ascribed to the Fulness of his Merits. What He hath done and suffered, is so compleat, that nothing farther, in way of Satisfaction, is expected, *Heb.* 10. 14. And the Invariable Truth of God gives Security to them who *Come to Christ.* We may depend on what God hath engaged, since he cannot fail in his Truth, *Tit.* 1. 3. What can we desire more
for

for our Consolation, than the Promise of an Almighty God? He promises to *Receive* them who comply with the Terms of the Gospel, 2 Cor. 6. 13, 18. If he *Receives* them, it is evident they shall not be Cast out. We have an Uncontroulable Proof of the Certainty of the Accomplishment of the Divine Promises; since He hath fulfilled the great Promise that he made of old to the Church, of his Sending the *Messiah* to be a Redeemer. Thereupon all the Promises are in Christ, *Yea* and *Amen*, to the Glory of God, 2 Cor. 1. 20. Nor was it ever known, that such as *came* to Christ for Life were cast out.

Perdition.

The grand Cause of Men's ~~Prediction~~ is to be fought in themselves, *Hos.* 13. 9. No doubt the fault lies on them, *John* 5. 40. But it never was known, from the first Promulgation of the Gospel, that any, who address'd themselves, as the Word of God directs, to Christ for Life, did fall short thereof. Multitudes will for ever praise Him for his Redeeming Compassion, *Rev.* 5. 9.

4. This Consideration does afford Relief against the Fear of Death; *Jesus Christ will not Cast them out, who come to Him for Mercy.*

The Fear of being cast into Hell, doth make Death so terrible as it is; and it keeps them in a Bondage, out of which Christ came to deliver them, *Heb.* 2. 14, 15.

The Fear of parting with the Riches, the Honours, and the Delights of Humane Life, does make the Thought of Death bitter to them who spend their Days in Mirth, and say to God that He should depart from them, *Job* 21. 14, 15.

All Men have not the Wealth and Pleasure of this Earth. How many do meet with so many Disappointments and cross Events, as make Life it self a Burthen, *Job 3. 21.* and Death desirable? yet they are in *daily Fear* of that amazing Sentence, DEPART, YE CURSED, denounced against them. This makes Death terrible.

Now if Christ will not *Cast us out*, when we appear before his Tribunal, we are safe: And if we are assured, that we are of that Number, to whom he will at the last be Merciful, we may, instead of fearing the approach of Death, rejoyce with Joy unspeakable and full of Glory, *1 Pet. 1. 7, 8.* We may Triumph over Death and the Grave, the Terror of both being removed, *1 Cor. 15. 55, 56, 57.*

Yet this is so to be understood, that we are not to put off our regard to the Salvation of our Souls, upon a Presumption that we shall come to Christ when we are on the Borders of Eternity.

It is dangerous to put off our making our Peace with God, upon a vain hope, that we shall have Warning long before our Dissolution, by Sicknes, or the Decays of Age. *Thou Fool! this Night thy Soul shall be required,* (*Luke 12. 27.*) were the awful Words spoken to one in the Parable, who built upon his having a long and cheerful Life.

But if we know that we have *come to Christ*, it may yield us Consolation in our *last Hours*. With what a placid Countenance may that Man behold his own Dissolution, who knows that *His Redeemer lives,* *Job 19. 25.*

There

There is no occasion to Dread an Appearance before the Tribunal of the Almighty, if we have the Righteousness of Christ imputed to us; and it is so, if *We* have placed our Trust on Him, *Rom. 3. 24.*

See 2d Part of the Homil. against the Fear of Death.

1. *If we have come to Christ, according to the Directions of the Gospel, Death is no longer a Curse.*

Death is one part of the Curse of the first Covenant, *Rom. 5. 12.* This Curse is removed from them who are under the Protection of the New Covenant. What was threatned as a Mark of God's Displeasure against them who are under the first Covenant, is promised as a favour to them who have a Title to the Merits of the Son of God, *1 Cor. 3. 2, 3.*

They do, it must be confessed, die like other Men; nor does any Text of Scripture secure to them a Translation, except they live in the Age and Time when our Lord shall come to Judge the World: Yet it is in Mercy that God orders the Vital Flame to be extinguish'd, and the Body to be return'd to Dust, and the Soul into the Hands of the Ever-blessed Creator; and thus takes them out of an Evil World, *Gal. 1. 4.*

It is a Relief to them, when they consider, they now leave the Vanities and Vexations of this Life; the Pleasures of which are imaginary, but the Pains real. The wisest Men have loathed this Life, when they have by Experience found, that *among Mortal Men there is no Felicity, except by* *Sir Wm. Temple.*
Comparison, they being happiest, who

do

do meet with fewest Adversities; and that no real Satisfaction is to be obtained in this World, Eccles. 2. 17.

Death releases them, who Believe, from all these Evils.

2. *The Consideration of Christ's not Casting them out, who come to Him, relieves us against the Fear of Death; since the Danger of being cast into Hell is removed.*

The Eternal Torments of Hell are more to be feared than any Temporal Evils. But when we know that we *have come to Christ*, as he hath required, we may then be satisfied, that we shall not be cast into Hell. Our Blessed Redeemer hath the Command of that World which is not obvious to our Eyes, *Revel. 1. 18.* How great Consolation doth arise to us, when we consider, that we are in the Hands of that Merciful Lord, who assures us, that none who belong to Him shall be lost, *John 10. 28.* The Torments of Hell are no longer to be dreaded by them, the second Death not having Dominion over them, *Revel. 2. 11.*

3. *We may be assured that the Time of our Death shall be ordered so, as shall be most for our Advantage, if we are amongst them who have come to Christ for Mercy.*

God knows which is best for us, a long or a short Life. And if he seeth such Evils coming, as would be too violent for us to go through, without undeniable hazard of the loss of our Integrity, it's in Mercy that he appoints Death to take us from the advancing Evils, *Isai. 57. 1.*

Finally,

Finally, *All the Circumstances of our Death are ordered by our Redeemer; this gives Relief against the Fear of Death.*

The Place where we shall Die, the Manner of our Death, and every minute Circumstance thereof, fall under the Cognizance of Him, to whom we have come, on whom we have rely'd for the Obtainment of Everlasting Mercy. He knows best what is fittest, whether we shall be suddenly taken out of the World, or whether by long Sickness and consuming Maladies we shall be brought to our Graves: This Consideration may Relieve. And as *Psal. 23. 3. Though we walk through the Valley of the Shadow of Death, we may fear no Evil, since God's Rod and Staff will guide and support us, until we are lodged in the Blessed Abodes of the Eternal World.*

7



F I N I S.